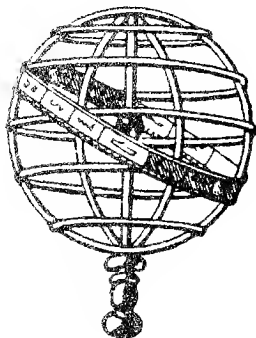




Members Manual  
Of The  
Baptist Church Washing  
Rev. G. P. Hill Pastor.

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EMORY UNIVERSITY





THE  
MEMBERS' MANUAL

OF THE

FIRST BAPTIST CHURCH,

WASHINGTON


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“Even unto them will I give in mine house and within my  
walls, a place and a name better than that of sons  
and of daughters.”—ISA.

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WASHINGTON:  
C. ALEXANDER, PRINTER.

1853

 Every member of the First Baptist Church, in Washington, is affectionately requested to keep a copy of this, constantly at hand, and to enter, in the proper place, the names of new members, as they may, from time to time, be received.

It is particularly desired, that the "Counsels and Questions," &c., should be used for habitual reading and examination. They may serve as way-marks to point out to us the dangers that crowd around our path, and to remind us of duties which are too apt to be forgotten.

## BRIEF HISTORICAL SKETCH.

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On Sunday the 7th of March, 1802, six of the "inhabitants of the city of Washington and its neighborhood, being regularly baptized according to the apostolic mode by immersion, and humbly desiring to be established into a regular society to worship God," were constituted into the First Baptist Church. Their names were Charles P. Polk, Cephas Fox, Charles Rogers, John Burchan, Joseph Borrows, and Sarah Borrows. Congress was then in session for the second time in Washington. The city had received no act of incorporation, and contained less than four thousand inhabitants. F street was the principal thoroughfare. Pennsylvania Avenue was an almost impassable road, marked only here and there by a house, and in some parts was washed by every tide, and in others the thick bushes formed a safe retreat for the rabbit and furnished an abundance of berries and wild flowers.

The first additions to the church were on the 2d of May, when three members were added by letter and one by baptism, the ordinance being performed by Wm. Parkinson, then Chaplain to Congress. The same day the communion of the Lord's Supper was for the first time celebrated.

Immediately on the organization of the church, active measures were taken to erect a house of worship, and in November a building on the corner of I and 19th streets was ready to be occupied.

The church continued five years without a pastor. On the 20th of January, 1807, a committee was appointed to write to Obadiah B. Brown, of Newark, N. J., inviting him to visit and spend a season with the church, expecting to call him to its pastoral care. He came to Washington, where he arrived on the 21st of February, 1807, and continued to supply the pulpit until the 31st of May, when, having received and accepted a unanimous invitation to become the pastor, he was ordained and formed a connection which continued unbroken more than forty-three years. Previous to the ordination of the pastor thirty-four



members had been added to the original number composing the church ; but some deaths and removals had occurred, and the actual number at the time of his ordination was twenty-three. After a few years the accommodations of the meeting house were enlarged, and in 1833 a new building (the one now occupied by the church) was erected in a central part of the city.

In 1850 the pastor resigned. He had held the pastoral relation through a length of time rarely equalled ; he was the only pastor which the church had had, and this church was the only one of which he had been pastor ; and of the forty members who had united with the church before him, not one was living when he resigned. In accepting his resignation, resolutions were unanimously adopted expressing the affection and respect of the members.

The present pastor entered on his duties in October, 1850. Since that time repairs and improvements on the house of worship to the amount of twelve hundred dollars have been made and paid for ; and the church debt has been reduced to about \$1000, which it is hoped may be also soon paid.

In view of God's goodness, the church celebrated its fiftieth anniversary on Sunday the 7th of March, 1852. The pastor preached on the occasion from 1 Samuel, 7th Chapter and 12th verse: "Then Samuel took a stone and set it between Mispah and Shen, and called the name of it Ebenezer, saying, Hitherto, hath the Lord helped us." Historical notices were given of some of its deceased members, particularly of deacon Enoch Reynolds, who for many years was "a burning and a shining light" in its midst.

Its former pastor, the Rev. Mr. Brown, died in May, 1852. The Rev. Edward Kingsford preached his funeral sermon from 31st Psalm, 5th verse : "Inte thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth." The memory of Mrs. Brown, the beloved and excellent wife of the Pastor, who died in the same year, was also suitably noticed in the discourse.

## COVENANT.

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HAVING, as we trust, been brought by Divine Grace, to receive the Lord Jesus Christ, and to give up ourselves to Him, so we do now, relying on His gracious aid, solemnly covenant with each other, and promise, that we will walk together in brotherly love, as becomes the members of a Christian church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others; that we will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness and to eternal life; that we will rejoice at each other's happiness, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will seek divine aid—to live circumspectly in the world, denying ungodliness and worldly lusts, and remembering that as we have been voluntarily buried by baptism, and have been raised again from the emblematical grave, so there is on us a special obliga-

tion henceforth, to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

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## MINISTERS

*Who have been Members of this Church.*

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Oliver C. Comstock,	1814
Spencer H. Cone,	1815
Joseph H. Jones,	1818
William Sedwick,	1821
Robert W. Cushman,	1821
Luther Rice,	1822
James D. Knowles,	1824
Baron Stow,	1824
George F. Adams,	1825
John Pratt,	1825
Joseph T. Robert,	1825
Robert B. C. Howell,	1825
Stephen Chapin,	1831
Henry W. Dodge,	1838

# MEMBERS' NAMES.

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STEPHEN PRESCOTT HILL, PASTOR.

ISAAC CLARKE,  
ROBERT JOHNSTON, } DEACONS.  
WILLIAM Q. FORCE,

- 1807 Obadiah Bruen Brown,\*
- 1808 Isaac Clarke,
- 1809 Elizabeth Brown,\*
- 1814 Margaret Gaither,
- 1815 Mary Whitney,
- 1816 Catharine Wilson,
- 1816 Elizabeth Bacon,
- 1816 Mary Brown,
- 1817 Mary A. Jeffers,
- 1819 Barbara Willet Nevitt,
- 1822 John S. Meehan,
- 1825 Samuel Grubb,
- 1827 Cathari \* Lewis,
- 1827 James McCutchen,
- 1828 Eliza Stewart,
- 1829 Robert Johnston,
- 1829 Mary Talbot,
- 1833 Rachel Dunn,\*
- 1834 Ann Randall,
- 1830 Mary Eliza Tenley,
- 1830 Matilda J. Tenley,
- 1830 Sarah Fill,

\*Died during the year 1852.

- 1838 Sarah Wood,  
1838 Almira Powell,  
1838 Elizabeth Washington,  
1838 Catharine C. Garner,  
1838 Nancy Richey,  
1838 Mary Bronaugh,  
1839 William Q. Force,  
1839 William V H. Brown,  
1839 Marian Lewis,  
1839 Sarah Stanley,  
1839 Margaret C. Brown,  
1839 Sarah Waters, (Mrs.,)  
1839 Mary Shields,  
1840 Marian Speiden,  
1840 John O. Chaplin,  
1842 Ann Washburn,  
1842 Frances Crampsey,  
1843 Mary Augusta Clarke,  
1843 John W Clarke,  
1843 Elizabeth Brockett,\*  
1843 Susan Bell,  
1843 Charles B. Brown,  
1843 Eleazer Brown,  
1843 Maria France,  
1843 Mary Jane Washburn,  
1843 Sarah Waters,  
1843 Mary Williams,  
1843 Mary A. E. Brown,  
1843 Amanda Bell,  
1843 Joseph France,  
1847 Jane Iddins,

- 1847 Georgianna Munroe,  
 1848 Susan Maddox,  
 1849 Charley Powell,  
 1849 Virginia Powell,  
 1850 John Mills,  
 1850 Stephen P. Hill,  
 1850 Martha E. Hill,  
 1851 John T. Russell,  
 1851 Lydia Ann Russell,  
 1851 James V. Iddins,  
 1851 Samuel S. Force,  
 1851 Cordelia M. Jillard,  
 1851 Marian Eliza Speiden,  
 1851 Eliza Jackson,  
 1851 Amelia Darne,  
 1851 Ellen A. G. Grubb,  
 1851 Samuel Evans,  
 1851 Ann Evans,  
 1851 Catharine Lyons,  
 1851 Sarah Ann Noell,  
 1851 Julia Woodward,  
 1851 William A. Hacker,  
 1851 Samuel W. Grubb,  
 1851 Fanny Martin,  
 1852 Rebecca Clark,  
 1852 Laura Clarke,  
 1852 Kate J. Powell,  
 1852 Angelica Hacker,  
 1852 John H. Arnold,  
 1852 Sarah Stidolph,  
 1852 Susannah Holland,  
 1852 Julia Gaither,

- 1852 Mary Manser Riston,\*  
1852 Frances A. Randall,  
1852 Ann Stewart,  
1852 Jane Heyle,  
1852 Eliza Ann Heyle.  
1852 Archibald McNeill,  
1852 Rebecca Jane McNeill,  
1852 Harriet Cooper,  
1852 Elizabeth H. W. Grubb,  
1852 Elizabeth Sarah Barker,  
1852 Edgar Speiden,  
1852 Charles S. Hill,  
1853 Hannah Force,  
1853 Ellen G. Grubb,  
1853 Eliza Harrover, (Mrs.,)  
1853 Elizabeth Harrover,  
1853 Margaret Johnson,  
1853 Harriet J. Peck.



















## COLORED MEMBERS

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- 1807 Elizabeth Walker,  
1810 Charlotte Hubbard,  
1818 Nancy Colbert,  
1819 Armstead Long,  
1820 Celia Robinson,  
1822 Margaret Smith,  
1823 John Edwards,  
1825 Louisa Wormley,  
1826 Louis Manning,  
1827 Delphy Johnson,  
1827 Daphney Carter,  
1828 Sarah Ann Davis,  
1829 Betsy Wormley Brown,  
1829 Anna Baily,  
1833 Betty Paine,  
1834 Priscilla Butler,  
1835 Charlotte Hooe,  
1835 Sarah Clark,  
1835 Nancy Manning,  
1836 Phebe Evans,  
1837 Mary Jones,  
1838 Judith Jones,  
1838 James Lee,  
1840 Sarah A. Maddox,  
1840 Austin Brannan,  
1840 Patsy Parks,  
1841 Margaret Butler,  
1841 Henry Evans,  
1841 Lucy Truxton,



1841 Barbara Peterson,  
1842 William Syfax,  
1843 Judith Curry,  
1843 Ann Smith,  
1845 Maria Conner,  
1846 Richard Lee,  
1846 Adeline Lee,  
1846 Grace Jackson,  
1848 Priscilla Garner,  
1848 Hannah Dutcher,  
1848 Sarah Weston,  
1848 Paul Jennings,  
1850 Polly Schoolcraft,  
1852 Harriet Williams,  
1852 Nancy Taylor.









# REGULAR MEETINGS.

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## *Preaching.*

Every Sabbath morning at 11 o'clock, and afternoon at 3½, in the Winter; and 4½, in the Summer season. Communion in the afternoon of the second Sabbath of every month.

## *Lecture and Prayer.*

Every Wednesday evening in the Vestry.

Church Meeting on the Friday evening preceding the Communion Season of every Month.

Missionary Meeting on the 1st Wednesday evening of every month.

Female prayer meeting, every Wednesday evening at 5 o'clock in the Vestry.

## *Sabbath School.*

Every Sabbath morning at 9 o'clock.

## *Sewing Circle.*

Every alternate Tuesday evening.

## *Sinking Fund Society.*

Collectors make their returns every month.

## EXTRACTS FROM CECIL.

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Whatever definitions men have given of Religion, I can find none so accurately descriptive of it as this—that it is such a belief of the Bible as maintains a living influence on the heart.—Men may speculate, criticise, admire, dispute about, doubt, or believe the Bible, but the *religious man* is such because he so believes it, as to carry habitually a practical sense of its truth on his mind.

Family religion is of unspeakable importance. It diffuses a sympathy through the members.—It calls off the mind from the deadening effects of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, “There is a God!” There is a spiritual world!” “There is a life to come!”

It is difficult to speak on the subject of *religious retirement*. I am fully persuaded that most religious tradesmen are defective in this duty, those especially in this great city. I tell every one of them so with whom I am intimately acquainted, and they all contest the point with me.

I say, every where and to all—“You must hold intercourse with God, or your soul will die. You must walk with God, or Satan will walk with you. You must *grow in grace*, or

you will lose it : and you cannot do this but by appropriating to this object a due portion of your time, and diligently employing suitable means.”

Recollection is the life of Religion. The Christian wants to know no new thing, but to have his heart elevated more above the world by secluding himself from it as much as his duties will allow, that Religion may effect this, its great end, by bringing its sublime hopes and prospects into more steady action on the mind.

There are various *characteristics* of a spiritual mind.

*Self-loathing* is a characteristic of such a mind. The axe is laid to the root of a vain-glorious spirit.

It maintains, too, *a walk and converse with God. Enoch walked with God.* There is a transaction between God and the spiritual mind : if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand.

A spiritual mind *refers its affairs to God.*—“ Let God’s will be obeyed by me in this affair ! His way may differ from that which I should choose : but let it be so ! *Surely I have behaved and quieted myself as a child that is weaned of his mother : my soul is even as a weaned child.*”

A spiritual mind has something of the nature



of the *sensitive plant*. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the *influx of a holy joy and satisfaction*, which surprises even itself. When bereaved of creature-comforts, it can sometimes find such a repose in Christ, and his promises, that the man can say, "Well! it is enough: let God take from me what else he pleases!"

A spiritual mind is an *ingenuous* mind. There is a sort of hypocrisy in us all. We are not quite stripped of all disguise. One man wraps around him a covering of one kind, and another of another. They, who think they do not this, yet do it though they know it not.

Yet this spiritual mind is a *sublime* mind.— It has a vast and extended view. It has seen the glory and beauty of Christ, and cannot therefore admire the *goodly buildings* of the Temple: as Christ, says Fenelon, had seen his Father's house, and could not therefore be taken with the glory of the earthly structure!

I would urge young persons, when they are staggered by the conversation of people of the world, to dwell on the characteristics of a spiritual mind. "If you cannot answer their arguments, yet mark their spirit: and mark what a contrary spirit that is which you are called to cultivate."

There are various *means* of maintaining and

promoting a spiritual mind. Beware of saying concerning this or that evil, *Is it not a little one?* Much depends on mortifying the body. There are silent marches which the flesh will steal on us: the temper is too apt to rise: the tongue will let itself loose: the imagination, if liberty is given to it, will hurry us away. Vain company will injure the mind: carnal professors of religion especially will lower its tone: we catch a contagion from such men. Misemployment of time is injurious to the mind.

Avoid all idleness: *Exercise thyself unto godliness: plan for God.* Beware of temptation: the mind, which has dwelt on sinful objects, will be in darkness for days. Associate with spiritually-minded men: the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer: study the honor and glory of your Master.

The *causes* of a decline in religion should be remarked.

The *world* has always much to do in religious declension. If any *appetite* is suffered to prevail, it will stupify the mind: *religion is an abstract and elevated affair: The way of life is above to the wise, to depart from hell beneath. A speculative turn of mind is a snare: it leads to that evil heart of unbelief which departs from the Living God. Vain confidence* thinks himself in no danger: he knows the truth: he can

dispute for the truth : “ What should we fear?” Why, that we have no fear. *Trifling with conscience*, is a snare : no man indulges himself in any thing which his conscience tells him ought not to be done, but it will at length wear away his spirituality of mind.

The *symptoms* of a religious decline are many:

It is a symptom of decline, when a man will *unnecessarily expose the imperfections of the religious world*. “ Such a man,” he will say, “ is fond of praying : but he is fond of money.” This is the very opposite spirit to that of St. Paul, who speaks *even weeping* of those who *mind earthly things*.

*A violent sectarian spirit* is a sign of religious declension. Honest men stand firm for the vitals of religion. If the mind were right, the circumstantialsof religion would not be made matters of fierce contention. The Spirit of St. Paul was of another kind. *If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.* — *One believeth that he may eat all things : another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not : and let not him which eateth not, judge him that eateth.*

*Aversion from reproof* marks a state of religious decline. The man cannot bear to have his state depicted, even in the pulpit. He calls he preaching, which searches and detects him, Arminian and legal. *Hast thou found me, O, mine enemy ?* Why should he quarrel with the

truth? If that truth is delivered in its just proportions, his quarrel is with God!

*Stupidity under chastisement* proves a man to be under declension. He is not disposed to ask, *Wherefore dost thou contend with me?* He is *kicking against the pricks*. He is *stricken, but has not grieved*. He is *chastised as a bullock unaccustomed to the yoke*.

Such a man, too, has often a *high mind*.—He is unhumbled—boasting—stout hearted. He is ready to censure every one but himself.

*Unnecessary occupation* is another evidence of declension. Some men are unavoidably much engaged in the world: to such men God will give especial grace, if they seek it: and they shall maintain a spirit of devotion even in the bustle and occupation of their affairs. But some men *will be rich*, and therefore *fall into temptation and a snare*: they will have shops in different parts of the town; they say they do not feel this affect their religious state: but I cannot believe them: a man is declined from God before he enters on such schemes; a spiritual and devout man will generally find the business in which he is already engaged, a sufficient snare.

In short, the symptoms may be this or that, but the disease is a dead palsy. *Ephraim!—he hath mixed himself among the people: Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not.*

## PRACTICAL COUNSELS.

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Let the Sabbath be sacredly observed. It is impossible that religion should thrive in the heart if this be abused. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

Suffer no excuse to keep you away from the Lord's Supper. It is a fearful indication of guilt where there is a disposition to neglect this last pledge of Christ's love to his church. "Do this," he said, "*in remembrance of me.*"

Nor let any worldly excuse prevent your attendance upon all the regular meetings of the church. Absence from them greatly endangers our spiritual interests. *Forsake not the assembling of yourselves together, especially as ye see the day approaching.*

Never leave your own meeting for any attractions of novelty in another. "*He that leaveth his place is like the bird that wandereth from her nest.*"

Make it a point of conscience, to do something *regularly* and *systematically* for the establishment and extension of the gospel both at home and abroad. "*Every one as God hath prospered him.*" See the 9th chapter of 1st and 2d Epistles to the Corinthians.

Seek increasingly the union and usefulness and holiness of the church. *Pray for the peace of Jerusalem, they shall prosper that love her.*

Cherish a sincere and constant attachment to

all its members in particular. “*See that ye love one another with pure hearts, fervently.*”

Render to each the affectionate respect which always belongs to age, and character, and station. *For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another.*

Love the image of Christ, wherever you see it. *If we love not our brother whom we have seen, how can we love God whom we have not seen!*

Discountenance, both by precept and example, the miserable habit of evil speaking, and all unprofitable conversation. *If any man among you seemeth to be religious, and bridleth not his tongue, that man’s religion is vain.*

Always put the softest and kindest construction upon another’s conduct, which you possibly can, and *do not make him an offender for a word.*

Be slow to give offence, and be slow to take offence. *If it be possible, as much as lieth in you, live peaceably with all men.*

Abstain from every thing that is positively evil, and also from things of a doubtful tendency;—*from all appearance of evil.*

Consider your additional obligations to a holy and consistent walk, incurred by your baptismal engagements. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life?*

Live in the conscientious performance of every

duty. Be punctual in the payment of all debts, and regular in the fulfilment of all engagements. The Apostolic rule is to *owe no man any thing*, and the golden rule of the blessed Saviour is, *Whatsoever ye would that men should do to you, do ye even so to them.*

If you are a parent, remember how solemn are the obligations which rest upon you, to *bring up your children in the nurture and admonition of the Lord.* And if you are a child, forget not the commandment to *honor thy father and thy mother.*

Keep praying that you may be preserved, from saying or doing any imprudent, foolish thing, which may injure your good influence as a Christian. *Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

Set your resting place of ease and comfort a little beyond where it is usually sought, just the other side of the veil of time. Imitate Christ—“*He hath left us an example that we should follow his steps.*”

*And we beseech you brethren to know them which labor among you, and are over you in the Lord. For they watch for your souls as they that must give account, that they may do it with joy and not with grief: for that would be unprofitable for you.*

Finally, brethren, be perfect—be of good comfort—be of one mind—live in peace, and the God of love and peace shall be with you.

## EVENING EXAMINATION.

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Did my gratitude for the last night's repose, and protection, awake with the morning light, to Him, who is the guardian of my sleeping hours; or was I like the brute, indifferent to His kindness, and His care?

Did I rise with the breath of praise on my lips, and the spirit of devotion in my heart?—or were my thoughts scattered, and my affections earthly?

In my morning retirement with God, did I enjoy a nearness to Him, and taste the sweetness of communion with Him?

Did I wrestle, did I agonize in prayer, or was my service merely of the lips, formal and forced, and my frame of mind cold and sluggish?

Did I really desire the blessings which I asked, or were my words hurried and insincere?

Had I a deep sense of my unworthiness, and a full conviction of the necessity of my Redeemer's blood and merits for acceptance with the Father?

In my petitions, was my soul drawn out in solicitude for others, or did I think and feel for no one but myself?

Having left my closet, did I watch unto prayer, and guard against temptation?

I besought God to restrain me from sin; but has my conduct this day been in consistent keeping with my prayers?

I prayed for sanctification; but have I detected and suppressed the first risings of secret iniquity?



I entreated God for more light and knowledge; but have I meditated on His works, and studied His holy word?

I deprecated my easily besetting sin; but have I endeavored to avoid it?

I prayed for the prosperity of Zion, and for the salvation of immortal souls; but have I spoken a word of warning or of exhortation to any person this day?

Have I watched the leadings of Providence?

Have I advanced in the knowledge of God?

Have I made any new discoveries of his glory?

Have I learned more of the devices of Satan, and seen deeper into the deceitfulness of my own heart?

How have I conducted toward my family and friends this day?

Have I alleviated any of their cares?

Have I been kind, attentive and affectionate?

Have I set before them a good example?

Have I done good to-day unto any—especially to any of the household of faith?

What books have I read this day, and what benefit have I derived from them?

Have I improved every occurrence of the day to some spiritual advantage?

Have I done any thing this day for the glory of God?

Am I nearer to Heaven than I was when it commenced?

I am hastening to the grave and to the judgment;—am I prepared to meet those solemn scenes in peace?









